

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

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PHILANTHROPY.

BY ELDER D. BOWELLI.

True philanthropy is one of the brightest and most glorious attributes of the human spirit—a descendant of the charity that pervades the heavens and unites the throngs of immortals with happyfying ties in one great union of felicitous fraternity. In the fulness of its original sublimity it seldom wanders on this earth. If found at all, it has been derived by its possessors from its home in worlds of bliss and glory, by the power of their faith in a heavenly religion.

The intelligence which such religion imparts concerning man's origin and destiny is necessary to cause the spark of this noble virtue which glows within the youthful and uncorrupted mind to increase, to the consuming of every feeling of sordid selfishness, to call into life and activity the soul's hidden virtues, and to make of man an image of the Deity.

The more the corruption of sin obscures the light of the Spirit of God in man and buries the knowledge of life's great purposes beneath the interests for passing scenes, the fainter speaks the voice of the monitor within, and the less can he feel his duty to his fellows. The numerous deviations of the human family from the paths of righteousness, the frequent violations of the holiest laws of their existence, and the many vices which divest them of their original dignity are calculated to decrease the love which

should encompass the whole of humanity. The warm current of genial affection which man's better nature inclines him to direct towards his fellows is either abused by the wily and corrupted, or scornfully repulsed by the unfeeling and debased; and the keen and bitter disappointment this produces leads him to doubt the sincerity of others to withhold the manifestations of his genuine feelings, and to make of the prudence and intelligence his experiences have given him a hard incrustation, through which his genuine and most profound sentiments are but seldom allowed to shine. Thus external and trifling things become the governors of conversation and the springs of a thousand actions, even of the better among men, wherein the heart has no part. But few individuals can know their real friends under this state of things. The world see and deplore this.

Many are the works alleged by modern Christendom as marks of philanthropy—many of the charitable institutions boasted of as flourishing within her dominions, when the servants of God declare that the virtues and evidences of Christianity have deserted its pretending followers. But where are the works that fully demonstrate the purity of their founders' philanthropic designs apart from all selfishness? If any can be found, in what

proportion stands their number to the number of institutions that are huge monuments of schemes of boundless avarice? Are not most of the recipients of the so-called "charities" victims of unhallowed machinations of oppression, who, if man let his brother man enjoy his rights, would be perfectly independent of the "benefits" thus bestowed upon them, as in mockery of their dependence, by those who wish thereby to secure praise for generosity? Again: The feelings of men in power and influence are regarded by the multitude, and hundreds hasten to add to their happiness and oblige them in every way (because some benefit for one's self might perhaps accrue from it); but the thousand hearts of earth's less favoured ones, that heave in mighty sorrows, but have no claims upon aid and sympathy, save those which the hope of the existence of philanthropy in their fellow-mortals supplies, remain uncheered, and are but too often denied the commiseration of their equals. Spurious philanthropy lifts up her head in the small and great places of the earth, soliciting the garlands belonging to the true; and feigned affection is found in superabundance among rich and poor. There are unquestionably many in the world who mourn over this state of things and perform noble works in their sphere; but they are few in number, and are unable to change the general aspect of things. These will be reached by the saving intelligence of the Gospel, and their latent virtues called into requisition to glorify the cause of truth.

If we turn from scenes so drear and barren, and cast a glance at the history of the Church of God in the Gospel dispensation of the latter days, we shall find glorious and unsurpassable exemplifications of true philanthropy in the career of the servants and Saints of God. The Prophet Joseph and his first coadjutors in the promulgation of the Gospel's happy tidings, abandoned attention to their own individual interests as soon as the voice of God called them to labour for the salvation of humanity. Once their spirits had embraced the great purposes of God in

the world's redemption, they shrank from no sacrifice, but continued to toil for the happiness of the world, until the ingratitude and wickedness of the same took away not only all that gave comfort to this earthly life, but even life itself, from some of these great philanthropists. Many of the Elders of the Church, in order to render obedience to Jehovah's plans and conduce to the amelioration of the world's condition, left all those things that are dear to the human spirit on this earth—the blessings of conjugal and domestic happiness, and the comforts of assiduously-acquired possessions,—have braved the dangers and troubles of journeys over land and sea, faced the opposition of truth's bitter foes, and passed through scenes at the contemplation of which the reflective mind revolts too much to permit description. Many called to the ministry in these lands, who have not yet been able to show their sincere devotion to the cause of human redemption so conspicuously, disdain the comforts which their labours might gain in other vocations, and readily submit to hardships and occasional disregard, &c., that they may aid in extending true, enduring happiness. The Saints in Zion, notwithstanding many of them have fathers and mothers, wives and children, brothers and sisters, bridegrooms and brides, whose bodies moulder beneath the silent soil of Illinois and Missouri, killed by the fury of brutal mobs, continue to sustain the pation that robbed them of their sacred rights, that the few honest who live among them may yet be gathered out to share Zion's blessings ere the term of grace expire and the reward of that nation's works be measured out.

But no pen can fully describe the promptings of this heavenly virtue among the people of God, as the innumerable scenes of regenerated life in all its pleasing associations must join to sing its praise in the glory of its own universal triumph. Let us therefore indulge the hope that the demonstrations of the presence of true philanthropy among the Saints of God will ever multiply, and her glory be abundantly reflected in their career.

The Use of Trouble.—Many of the brightest virtues are like stars—there must be night, or they cannot shine. Without suffering there can be no fortitude, no patience, no compassion, no sympathy. To enjoy life, you must be a little miserable occasionally. Trouble, like cayenne, is not very agreeable in itself, but gives great zest to other things.

HUSBANDS AND WIVES.

(Concluded from page 800.)

How few there are who properly understand and appreciate the duties and position of a husband? And how very few, even of those who do understand and appreciate them, have the moral courage, self-command, and wisdom to magnify that noble and holy position.

Men exist, of all shades of temperament, who theoretically are seemingly perfect in their character of husbands, yet practically are incapable of sustaining their theories on the marital relationship;—men whose eloquence can command the admiration and move the passions of multitudes;—men whose genius can sway the powers and affect the destinies of empires;—men whose talents can garnish their mental creations with eternal beauties, yet who cannot govern and control with wisdom the few immortal spirits committed to their guardianship for a season,—who permit their noble powers to lie hid when mingling in the family circle, or give way to the grosser portions of their organizations, degrading the noble and divine within them, and entailing their frailties, like a hereditary curse, upon their posterity, to add to and increase; thus accelerating the retrogression of the human family from the good and the Godlike. But, as stated before, it is not among those recognized by the world as mighty and powerful that our subjects will be found: they will be drawn from every-day experience in the haunts of poverty and toil.

Husband No. 1 is a good-natured, easy sort of character, who takes the world as it comes, and laughs at the kicks and cuffs of fortune. If it rains, he laughs at the ludicrous appearance of bedizened dandies daintily stepping on tip-toe through the sludgy streets, with patent boots and superfine impenetrables daubed and splashed with mud. If it blows a hurricane, he laughs at the extra inflation of some expensive crinoline as it bobs from side to side, to the evident discomfort of its fair owner; and almost bursts himself at the sight of a tile from a neighbouring roof-top smashing some well-decorated jeweller's window and endangering the life of a casual passer-by. If one of his children knocks another child down,

or plays a practical joke of no very agreeable character on a neighbour, he laughs at the spirit displayed, and wonders why everybody else doesn't laugh as well. He takes matters easy; and if his wife chides him for inattention to anything, he laughs at her, and "doesn't see any need for her to bother herself about trifles." Ambition forms no part of his composition, and he never aspires to be any better than he is at present. If he gets something to eat, drink, and wear, nations might be turned topsy-turvy, for any interest he takes in the matter. Philanthropy is too big a word to trouble himself about; and for salvation, oh! he "hopes to be saved." If he professes to be a Saint, he "hopes to be gathered, in the due time of the Lord, and receive," &c., &c. But as for stern struggling to obtain the desired blessings, why "he is doing the best he can," according to his standard of what he can do; and, with a smiling, self-satisfied air, he works busily away at doing—nothing.

He has no governing powers, and, consequently, cannot exercise authority where it is required: therefore his children soon learn to laugh at him; and his wife, being a woman of energy, has to take the helm of household affairs in her own hand, to keep them from actual starvation. He soon feels this, but good-naturedly (?) submits himself to it, and yields himself up to the guidance of a more active and practical will. Yet, when he gets warmed up, he will talk and sing of being crowned in the celestial kingdom, and reigning, governing, and controlling in eternity. How the metamorphosis is to be produced that will change him from a willingly benighted husband and a useless standstill stumbling block in the way of progression, to be an associate of Gods filled with power and having dominion in the eternal worlds, he never troubles himself to think.

Husband No. 2 is quite the reverse of this. Sullen and morose, he looks round him with the eye of an ascetic, and seems to exist upon grumbings and fault-findings. Such a character is represented in the following anecdote:—

A man, returning home late one night, thus soliloquized:—"If my wife is in bed

when I get home, I'll blow her up. What business has she to go to bed, and I out? If she is *not* in bed, I'll blow her up. What business has she sitting up to this hour, burning fire, and light, and coals so dear? If she has my supper ready, I'll blow her up. What business has she to be cooking at such an hour?—as if I couldn't get my supper where I was! If she has *not* my supper ready, I'll blow her up. How dare she have me coming in at this hour fatigued, and nothing ready for me to eat? I'll blow her up anyhow!"

When he comes home at the close of the day, his children hear the unwelcome footsteps. Then farewell to gambols and play! Cowering up in a corner, they tremble at the dreaded voice—"What are you doing there?" "Put those children to bed, wife: children ought to be in bed by sunset." A little whimpering cannot be entirely quashed. Then down comes the rod, and woe to the luckless offender! His meal is placed on the table. "Umph! victuals aint properly cooked: always the way; never get anything the same as another person. The very food, too, of all others, that don't agree with me." Only the day before, he said he should like some of the same, to try how it would agree with him. His appetite appeased, he seems somewhat mollified, when his wife ventures to inform him that "Willie wants a pair of shoes." As he says nothing, she continues with—"Nelly's wearing frock is completely done, —mended and patched till it will not bear any more." He turns sharply round and gruffly demands—"Where do you think the money will come from? You are always wanting something; shoes and frocks to-day, trousers and bonnets to-morrow; never a week but there is something wanting." This is so near the truth that his wife cannot say much, only—"The wear and tear of a family need constant attending to; and you know your wages will afford it;" when up he starts, with every real or supposed grievance rolling gratingly off his tongue. Flesh-and-blood cannot endure it all in silence. His wife replies in a kindred spirit, volley after volley of hoarded wrongs ringing across the apartment, till a shower of tears drowns her utterance, and he relapses into sullen silence. No evening prayer sanctifies that abode on such a night, but feelings of spite, engendering hatred, rankle in each breast; and he, who swor (to love honour,

and protect his bosom-partner, repels her brimming wealth of love, embitters her existence, murders her confidence in his manhood's nobility, and turns a home that might be happy into an abode of misery and sorrow. His children grow up and break through all restraint; while, unaccustomed to and untaught in the art of self-government, they abuse their new-found freedom, till sad experience shows them the happy mean between slavish dread and unbridled liberty; when, if the seeds of noble natures are implanted in them, they learn to mourn the sullen tyranny of an unwise and cruel father.

Husband No. 3 is a crotchety character, always starting some scheme to get rich in a hurry, or accomplish some desired purpose, but lacking energy to give it a proper trial. He will unfold his plans, and get them apparently ripe for execution, when he suddenly discovers some "insurmountable obstacle" in the way, which he never dreamed of before. A new scheme has then to be invented, plans concocted, and a line of operations carefully marked out. All he desires, he flatters himself, is within grasping distance, when lo! another "insurmountable obstacle" presents itself; and so on to the end of the chapter. He is ever anxious to obtain advice, but never condescends to act on it, unless it coincides with his own ideas; and then he desires to father his misfortunes upon the adviser. His complaint is a very common one, though it does not always show itself with the same symptoms, and in plain English is known as "sheer laziness." The fact is, he is too lazy to work, and wishes to hide it by building any amount of "castles in the air,"—a very agreeable occupation, but not a very profitable one. As may be expected, his "building" propensity prevents him from attending to such trifling concerns as the immediate wants of wife and children; consequently, they are scarcely ever in possession of the necessities of life. His whole life seems a thriftless blank, and the good allotted him to do is ever in the distance.

Husband No. 4 is popularly known as "good company," a "choice fellow," who is ever dancing attendance on anybody else but those who have a right to his company and watchcare. He seems proud of his character as a "good fellow," and does not hesitate to rob his own family of their comforts to sustain it. His poor

wife pinches, struggles, and works to preserve a decent appearance, while he attends parties, pays visits, stops out late, and "wonders what the old woman is about." If he returns home from one of his "pleasant evenings," and finds his wife a little out of sorts, he hangs the fiddle at the door and strikes jarring chorus to her the rest of the night. He works hard in starts, and considers he has "a right to do what he likes with his earnings." Hasn't she "enough to eat?" and what does she grumble at? True, she has enough to eat, and sometimes she has to work hard enough for it; but still she "does think" he "might give her a little more of his company than he does." She "wouldn't grumble when business or duty calls him away." "Aye, that's just like you women, always grumbling over something. I'll warrant, if I were to stop in the house, you'd grumble at me for 'burning my shins by the fire.' But I won't try to please you any longer." And he keeps his word, while the heart of his wife—a heart as true as ever beat in a woman's breast—bleeds at the unkind and unjust remarks of the "good fellow," and her silent tears shed in secret corrode the mainspring of her existence. O man! man! remember the holy, self-undertaken, God-imposed duties which lay a fearful responsibility upon your shoulders, and pause ere you crush a true, warm, and loving heart, although its owner may be a little wayward and petulant betimes. Think of the many little vexatious trifles of hourly occurrence in a family to try weak woman's temper, and bring with you into your home (*your kingdom*) that same spirit of cheerfulness that among your companions has won you the title of "good fellow."

A great many more characters might be sketched that surround us in every-day life; but considerable space has been occupied already. I will therefore conclude with

Husband No. 5. Wise, brave, and noble, he seems the very idealization of a man. His broad, expansive forehead marks the seat of intellect, while his well cut and firmly set lips denote determination and fixidity of purpose. Intelligence beams from his expressive eye, and his whole character and bearing are of uniform consistency. Warm in his attachments, he loves deeply and enduringly. His active mind is ever grasping after

information, to be used for the good of those connected with him and the advancement of his kind. His wife anxiously listens for the music of his footsteps, and feels amply repaid with a smile for her care and loving consideration. His younger children climb up on his knees, as he wipes the last drops of toil-drawn sweat from his brow, and his fatherly kiss bids them rejoice at his presence. With a firm, yet kindly hand, he reins in the truant fancies and boisterous dispositions of the older ones, while with wise words that drop like pearls from his lips he points to recreative innocence. His wife delights in obeying his requests, for his wishes are ever rational and just. Grave, yet not stern, he can nevertheless unbend himself, romp with the children, joke with his friends, and kindle a genial flame of healthful and innocent mirth. But when he sees the bounds of decorum and wisdom being overstepped, his calm authority is instantly recognized, and order maintains its sway. He sees in his home the centre of his happiness and future greatness, and labours assiduously to increase the causes which produce these blessings; and while realizing that he is only striving to reach a more perfect sphere, he endeavours to be as perfect in this as the imperfections surrounding him will permit. He realizes his own weaknesses; and while striving to overcome them, he extends the mantle of charity over the failings of others, and aids them in obtaining the mastery over themselves. His wife loves him, his children reverence him, his friends respect and esteem him, and God continually blesses him. Ruling wisely and well over the little committed to his charge, he is preparing himself for a higher position, greater authority, and more extended dominion in worlds yet to come.

Dear reader—brother or sister,—If, in sketching these characters, I have touched any of your own peculiarities, do not wince over it, but look them steadily in the face and improve where you find it needful. I have been compelled to look into my own heart and examine my own character, while doing so; and I can truly say that I lay down my pen wiser than when I took it up. This one lesson seems clear—that to bear and forbear, sustain and assist are the duties of all who desire to be happy in the eternal relationships of husbands and wives.

THE VISITOR.

A TRAVELLING ELDER'S VISIT—REMARKS ON FRIVOLOUS CONVERSATION.

One evening, after having walked several hours through the streets of a town in the south-east of England, I determined to visit a family of Saints, at whose house some of the young brethren and sisters residing in the same portion of the town frequently congregated. I had in previous visits observed among those who were often to be seen there, as well as among the inmates of the house, a style and tenor of conversation not congenial to the spirit of the Gospel, and felt myself obliged to exert my influence to effect an alteration in this particular. This purpose had been the reason for one or two visits before; but I had hitherto not succeeded in its accomplishment; for it seemed difficult to become master of the spirit that was there, as generally, when I introduced some point of principle into conversation, or, indeed, anything worth talking about, some one or other immediately interrupted and dispelled the influence I wished to exercise, by the introduction of "something funny." But this time I intended to show my disapprobation and urge reform.

When entering the house, I found a more numerous party assembled than I had expected; and as they all knew me, I was merrily welcomed; after which, I seated myself at the table and partook of the offered refreshment.

While thus engaged, I noticed that the conversation was more than usually gay and frivolous, and that the remarks of some, intended to be particularly ludicrous, contained some traces of pertness and petulance. I shall not undertake to give specimens of the remarks made, as the interest they could awaken would certainly never justify such a waste of ink and paper.

After listening for some time, and several attempts to turn the conversation having failed as usual, I found it expedient to proceed differently; and finding the present a most favourable opportunity, I solicited general attention, and after receiving the promise of all to listen attentively, began:—

"I hope you will not regard the re-

marks I am about to make as prompted by a desire to curb your pleasure; for I assure you that I aim at its promotion, which you will readily discover, if you give them due consideration. I shall feel exceedingly gratified if I can point out to you a mode of conversation and enjoyment that would yield more lasting and substantial benefits than those accruing from your apparently usual kind. I wish to remind you of the fact that there is a great difference between the merriment of nonsense and the joy produced by the spirit of the Gospel. The former is shallow and worthless, enervating and transitory, contrary to the influence of our holy religion; and, after a momentary and unnatural excitement, abandons the mind to discontent and compunction; but the latter is profound and precious, calm and ennobling, edifying and comforting; and the lustre of its influence suffuses the sterner hours of our lives with a heavenly serenity. Our conversation exhibits the qualities of our minds; and the persons who find empty talk sufficient "enjoyment," and prefer it to sensible and mutually instructive conversation, certainly give no proof of innate greatness, and need not wonder if thinking minds avoid their company. You are members of the Church of the Redeemer, and possess knowledge superior to the masses of your fellow-men—keys to the treasures of the highest intelligence which heaven and earth afford; and yet I never hear you mention any of those principles that ought to be the chief foundation of a Saint's joy, and whose possession distinguishes us from the Gentiles. How is this? Have you lost the characteristics of the people of God and your interest in the principles that guide them? I must believe that they do not occupy so prominent a place in your minds as they should, or they would control your conversations, would never fail in supplying lasting interest, and, if you entered into their spirit, lived in their life, and permitted them to brighten your ideas, would appear new and glorious to you every day. Remember that the Enemy of

human progress rejoices when he sees the spirit of the world succeed in ejecting or obscuring the spirit of the Gospel from or in the hearts of any of God's people, or in diminishing their elevation. You can safely escape the plans he forms for your overthrow only by seeking the intelligence and light of your religion in fulness, and regulating your whole lives thereby. If you will do this, you will have an endless succession of genuine pleasures far surpassing those which you now engage in, the emptiness of which you will soon discover and despise as you become aware of their dangers, which I cannot succeed in describing now."

Here I paused, and to my satisfaction observed that my words had made as good an impression as I could possibly expect or desire; and several testified to the

truth of my remarks, by alleging that they had really often felt remorse after their hours of "enjoyment," but never any real benefit; that the force of custom had at every opportunity resumed its right of control, leading them into the follies they committed; and that they felt desirous of reforming and securing the benefits of a calmer and more rational manner of conversation.

I then suggested several things as topics of conversation, which would be at once instructive and amusing; and a conversation ensued, lasting a considerable time; at the close of which all expressed themselves highly gratified by the evening's entertainment; and when I went away, I felt that my labours would not be lost, but produce continuous blessings among my hearers.

HISTORY OF JOSEPH SMITH.

(Continued from page 796.)

[August, 1843.]

Monday, 7th. Election of U. S. Representative and State and county officers, the Democratic ticket prevailing in Nauvoo by an overwhelming majority.

Tuesday, 8th. The Twelve in Philadelphia went out on a pleasure excursion on the Delaware river, with about 150 of the Saints. They went down to Gloucester Point, and spent the day in various innocent amusements.

Wednesday, 9th. I rode out to my farm with a gentleman.

Thursday, 10th. Rode through the city with my brother Hyrum.

Friday, 11th. "OBITUARY. (*From the Times and Seasons.*) It is with regret that we announce the death of our respected brother, General James Adams, of Springfield. He joined the Church some time ago in the above place, and had come to Nauvoo for the purpose of arranging matters preparatory to his removal to this place. He was attacked by the cholera morbus, and died on Friday night, the 11th instant. He has left an amiable family and a large circle of acquaintances,

by whom he was greatly respected, to mourn his loss. Peace to his ashes!"

Saturday, 12th. Emma returned from St. Louis. I was sick at home. Robert D. Foster having on Monday last been elected School Commissioner, and George W. Thatcher, Clerk of County Commissioner's Court, they went to Carthage to give bonds and take oath of office. When before the Court, Harmon T. Wilson, John Wilson, Franklin J. Morrill, one Prentice, and twelve or fifteen others came in armed with hickory clubs, knives, dirks, and pistols, and told the Court they must not approve their bonds or swear them into office: if they did, blood would be spilt; and pledged their word, honour, and reputation, to keep them out of office and put down the Mormons. The bonds, however, were accepted, and the mob gave notice of a meeting of the Anti-Mormons of Hancock County for Saturday next, to consider about the Mormons retaining their offices.

Elder Willard Richards was sworn into office as Recorder of the city of Nauvoo.

Sunday, 13th. I went to the stand on Sunday morning, August 13, 1843, and

preached on the death of Judge Higbee, a synopsis of which was reported by my clerk, Dr. Willard Richards.

"Brethren and sisters, you will find these words in 2 Peter iii. 10, 11:—'But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also and the works that are therein shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?'

"I am not like other men. My mind is continually occupied with the business of the day, and I have to depend entirely upon the living God for everything I say on such occasions as these.

"The great thing for us to know is to comprehend what God did institute before the foundation of the world. Who knows it? It is the constitutional disposition of mankind to set up stakes and set bounds to the works and ways of the Almighty.

"We are called this morning to mourn the death of a just and good man—a great and mighty man. It is a solemn idea that man has no hope of seeing a friend after he has lost him. But I will give you a more painful thought. It is simple; for I never design to communicate any ideas but what are simple; for to this end I am sent. Suppose you have an idea of a resurrection, &c., &c., and yet know nothing at all of the Gospel, nor comprehend one principle of the order of heaven, but find yourselves disappointed—yes, at last find yourselves disappointed in every hope or anticipation, when the decision goes forth from the lips of the Almighty. Would not this be a greater disappointment—a more painful thought than annihilation?

"Had I inspiration, revelation, and lungs to communicate what my soul has contemplated in times past, there is not a soul in this congregation but would go to their homes and shut their mouths in everlasting silence on religion till they had learned something.

"Why be so certain that you comprehend the things of God, when all things with you are so uncertain. You are welcome to all the knowledge and intelligence I can impart to you. I do not grudge the world

all the religion they have got: they are welcome to all the knowledge they possess.

"The sound saluted my ears.—'We are come unto Mount Zion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant.' (Hebrews xii. 22, 23, 24.) What would it profit us to come unto the spirits of the just men, but to learn and come up to the standard of their knowledge?

"Where has Judge Higbee gone?

"Who is there that would not give all his goods to feed the poor, and pour out his gold and silver to the four winds, to go where Judge Higbee has gone?

"That which hath been hid from before the foundation of the world is revealed to babes and sucklings in the last days.

"The world is reserved unto burning in the last days. He shall send Elijah the prophet, and he shall reveal the covenants of the fathers in relation to the children, and the covenants of the children in relation to the fathers.

"Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure. When a seal is put upon the father and mother, it secures their posterity, so that they cannot be lost, but will be saved by virtue of the covenant of their father and mother.

"To the mourners I would say—Do as the husband and the father would instruct you, and you shall be reunited.

"The speaker continued to teach the doctrine of election and the sealing powers and principles, and spoke of the doctrine of election with the seed of Abraham, and the sealing of blessings upon his posterity, and the sealing of the fathers and children, according to the declarations of the Prophets. He then spoke of Judge Higbee in the world of spirits, and the blessings which he would obtain, and of the kind spirit and disposition of Judge Higbee while living; none of which was reported."

(To be continued.)

A BOTANICAL MAGNET.—A little plant is found upon the prairies of Texas, called the "compass flower," which under all circumstances of climate, changes of weather, rain, frost, or sunshine, invariably turns its leaves and flower towards the north, thus affording an unerring guide to the traveller who, unaided by the needle, seeks to explore those vast plains alone.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 17, 1859.

THE FARCE NEARLY PLAYED OUT.—Some three or four years since, the citizens of Utah were quietly and peaceably pursuing their daily avocations, building houses, planting orchards, beautifying and adorning their homes, and making the wilderness to blossom like the rose, and enjoying the blessing of Heaven on their labours. Peaceful and law-abiding in all their relations with the General Government, as well as in their social and domestic relations, and sober and industrious in their habits, they were fast gathering around themselves a competency of the necessaries and comforts, and many of the luxuries of life, and rapidly advancing in wealth and independence. Hid up in the valleys of the mountains, whither they had been driven from the United States, after having been robbed and plundered of nearly all they possessed, they had, by their industry, reclaimed those valleys from desert and howling wildernesses, and converted them into fruitful fields. Shut out from the world by hundreds of miles of deserts and mountains, they were pursuing the even tenor of their way, rejoicing in the smiles of a kind and beneficent Providence, worshipping God and keeping his commandments unmolested, and seemingly beyond the reach of their former foes. The vices and follies of the world were scarcely known among them. Sobriety, honesty, and industry were the general and prevailing characteristics; indolence, drunkenness, theft, or other immoralities, were the rare exceptions. Suddenly, and without just cause, the beauty of this scene was destroyed by the cry of "treason," "robbery," and "murder." Faint, and in the distance at first, it rolled and swelled till it overspread the nation and was echoed and re-echoed throughout the length and breadth of the land; and wicked and malicious scoundrels, in revenge for their inability to practise their abominations with impunity among the Saints, joined in the outcry, till at length the Government felt called upon to take the matter in hand and remedy the evil by removing the then officers of the Territory and appointing others in their stead.

The Territorial officers, from the Governor down, were removed, and their places, with one or two honourable exceptions, were filled with the avowed and most bitter enemies to the citizens. These foreign and unfriendly officers entered our peaceful vales in the spring of 1858, backed by an army of several thousand men, for the ostensible purpose of enforcing obedience to the laws and effecting a moral reformation among the inhabitants. In the wake of the army followed thousands of camp-followers, drunkards, gamblers, thieves, robbers, and murderers,—the scum and off-scouring of the world. For eighteen months have these officers been administering the laws in Utah. The courts have been in almost constant session, backed by this glorious army. The courts of "justice" have been surrounded by hundreds of shining muskets and bristling bayonets, and all the energies of the Judges, lawyers, Marshals, and perjured witnesses have been put in requisition to hunt up and ferret out some one of the awful crimes and abominations which were so bountifully charged upon the "Mormons," but without success. In no one instance have they succeeded in their efforts, notwithstanding the resources and facilities at their command, and for the best of reasons—because they did not exist.

They have prosecuted their researches with a zeal worthy of a better cause; but in every instance they have signally failed.

Their attempts to destroy the Prophet and people of God have thus far failed. Passing over the many flagrant and glaring violations of all law, order, precedent, and justice which these learned and honourable Judges have committed, in their great zeal to "sustain the majesty of the law," and which are so abundantly manifested in the reports of their proceedings as contained in the public journals, we come to the great "moral reformation" which has been effected in, we will not say the citizens, but Territory, cities, and towns of Utah.

In place of the former peace, quiet, industry, and sobriety, are idleness, drinking, gambling, cursing and swearing, and fighting. Theft, robbery, and murder, by day and by night, in the streets and in the houses, are the order of the day; and little or no effort is made by those zealous Judges to bring the offenders to justice. The wicked slay the wicked, almost with impunity. The attention, zeal, and energy of those valiant defenders of the "majesty of the law" are so taken up and absorbed in their efforts to hunt up "Mormon" offenders and "Mormon" abominations, that those committed daily in their sight pass almost unobservedly by.

But it will not last. A change will come. The farce is nearly played out. The Saints will again be delivered from these unwelcome presences—these unhallowed influences. Already a brighter day begins to dawn upon Deseret. The Lord is still mindful of his people, and will work their deliverance. Several of those officials sent out by Government to Utah, and who have been conspicuous in the persecutions and annoyances of the Saints during the past eighteen months, including two of the Judges, have already become weary of the contest and left the Valley. Many of the army hangers-on have also departed for more congenial climes; and, on the whole, the prospects for the future in Utah are cheering.

THE ESSAYIST.

PROGRESSIVE STATES, TRANSITORY STATES, AND ETERNAL STATES.

(Concluded from page 793.)

PART V.

Eternal Wisdom doeth all things well,
And out of evil brings forth lasting good:
Though Earth appears now like the bride of hell,
She shall bring forth celestial brotherhood.
These states of trial have a grand design
To prove the lasting and Divine of things,
That Earth may with eternal worlds combine,
And Christ and Saints be crowned her Priests
and Kings.

Let us here make a summary of the views and understanding of the preceding Parts. It has been seen that existence is essentially and eternally progressive, and that the progressive disposition or tendency of the universe is inherent, uncreated, and indestructible. This is true of existence in its most primitive, unorganized, and unsubdued condition, or, in other words, in its uncreated state; and it is true of existence organized and subdued to the will and design of Deity, and brought into the grand universal system of worlds in-

habited by sentient life and peopled with immortal souls. According to the most primitive idea, this disposition or tendency of existence may be considered one of activity and motion; but, according to the higher signification given to the idea by the economies of creation and Divine legislation, it may be affirmed that the proper condition of the universe is one of progress. In treating of the philosophy of states, it was seen that all the higher meanings and views of existence were given by the creative and legislative impress of Deity. Out of the grand economies of the Creative and Legislative Ones grow states and a classification of states, with their beings, orders, relations, positions, authorities, laws, glories, dominions, and, indeed, all belonging to states. In the classification we con-

sidered stood Progressive States, Transitory States, and Eternal States. The last and highest class of states belong to worlds, systems, and universes, when adjusted, harmonized, and brought into eternal relations. The Gods in their wisdom and experience discern and comprehend what is most desirable in the relations and conditions of things and beings, and of states and the adjustment of states; and to the consummation of what is best they bring their created worlds, with all the inhabitants thereof. When they have brought about the best relations, worked out for their creations proper states, and reached the adjustment and harmony of states, then they make them, in the legislative sense, abiding and eternal. Thus will it be with our world; and to this adjusted, harmonized, and eternal state our God designs to bring Earth, redeemed with its inhabitants. But we have seen that before this adjusted and eternal state of immortals is reached, the transitory, probationary states of mortals must come. This class of states was illustrated in Part IV. as bridges in the creative and legislative economies of Deity, which the Eternal Ones construct for their created worlds to pass from the first eternal side to the last eternal side, where immortal, eternal, glorified beings stand, and where are blended the double natures of man—the spiritual and physical, or, according to a higher sense, the Divine and the human. These transitory states, designed to reach the great ends of Deity, are temporary, educational, and preparatory; and they are states of trials, disciplines, and tests. To this summary we may add a few passing remarks connected with views of Earth's eternal states.

During the economies of transitory creations and probationary, transitory states prepared for the trial of intelligent, responsible beings, the arrangements, appearance, and conduct of worlds do not correspond with those of worlds which have entered into eternal estates. Indeed, taking Earth and Man as an example, the arrangements, appearances, relations, and intercourse which characterize the society of probationary, transitory worlds are directly the reverse of those which characterize the society of adjusted eternal worlds. Yet, there is a Divine object and wise end as the *ultimatum* of all this. The enlightened theologian, whose soul is inspired with sublime faith in him

who doeth all things well, will see Divine meaning everywhere, and ultimate good in everything, a glorious consummation of the whole, and a righteous adjustment as the *finale* of the probationary course. He will, by the inspiration of this sublime faith, see God moving with the courses of nations, marking their destiny, and weighing them in the balance of justice. Indeed, from the beginning, when Adam gave the origin and course to this probationary world, down to the end, when Jesus shall consummate his work and take a redeemed world into eternal states, the man of faith may discern Deity directing the world towards the great adjustment, and shaping its ends to fit eternal states. Still, the facts of the present and the past remain; and though the end of all be good, and the consummation of this world's probation glorious, still, there has been and is on Earth almost the reverse state of things to that which will obtain when God's will shall be done on Earth among men, as it is in the heavens among eternal beings.

Taking, then, Earth and mankind as our example of worlds passing through their probationary, transitory states, we have seen that the arrangements, relations, intercourses, and actions of society and nations, during their period and states of trial, differ almost reversely from that which obtains in the eternal societies of redeemed, adjusted worlds. Of course, also, a different class of beings rule, other motives inspire them, a higher conduct characterize the heads and leaders of the people, and Diviner principles prevail in the societies of eternal states than what are found in probationary, transitory states. On Earth among men have been seen the eternal kings, princes, priests, and chosen of God, in the character of shepherds, ploughmen, fishermen, and sons of labour generally, while the real beggars and puppets, or the tyrants and wicked of mankind, have reigned and held sway. Here there have prevailed wars, hatred, murder, robbery, and horrid strife and villany in ten thousand forms. Here death and devils, changes and unpleasant relations have taken up their abode. Here truth has had to succumb to error, virtue has been crushed beneath the ponderous heels of gigantic vice, and society poisoned by its pestilential breath; and here the wicked have reigned, and the people mourned.

But in eternal states, where God and

Christ and his Saints will by-and-by dwell together, and where the redeemed of Earth of every glory will live to everlasting good, and according to the will and pleasure of the Father, there will be found the very reverse of that noticed as characteristic of this probationary, tran-

sitory world. Nevertheless, it should ever be borne in mind that all things work together for good in the economies of God, and that probationary, transitory states are designed *expressly* that adjusted, glorified, eternal states of redeemed beings may be worked out.

CORRESPONDENCE.

AMERICA.—DESERET.

President's Office,
G. S. L. City, October 6, 1859.

Elder A. Calkin.

Dear Brother,—But little of much moment has transpired since writing to you on the 17th and 20th ult.

The latest and most reliable rumours state that President Buchanan and his Cabinet have resolved to remove from Utah all grievances and annoyances to her population, and that the troops are to be removed to the Colorado, and so on south, beginning with one or more regiments this fall and winter. No orders to that effect have as yet been made public; but there are several indications that such may be the case. Should these rumours prove correct, the Government will have stopped one great leak in the public treasury which has been and is flowing to the support of profligacy and oppression.

Our Annual Fair began in this city on the 3rd instant; and, notwithstanding various untoward circumstances, was quite creditable to the skill, taste, and industry of many who have at heart the true interests of our temporal prosperity.

It was kept open during three days, and on each day the Social Hall was crowded with spectators. There was a marked advance over last year in cloth and many other manufactured articles, including a pig of lead from Beaver County, but no pigs of iron as yet—an article so much needed.

Secretary Hartnett left for his home in St. Louis a few days after brother Hooper and company started; and some think that he does not intend to return. Judge Sinclair has also started for the States, by the way of California; and Judge Cradlebaugh merely opened court in Carson Valley, adjourned to the 10th inst., and went into California. It is considered doubtful whether either of them again visit Utah.

Prospects continue to be flattering that the number who delight in iniquity will be much smaller in the Territory this winter than during the two winters past.

May the blessings of Israel's God attend you and all who love the truth!

Your brother in the Gospel,

BRIGHAM YOUNG.

UTAH NEWS.

(From the Mountaineer.)

COTTON.—We have had several specimens of cotton, raised in this city, laid on our table during the past few days. We recommend our citizens to raise their own cotton for home consumption, as we feel satisfied, from the specimens we have seen, that each family can do it.

(From the Deseret News.)

MORE COTTON.—Specimens of cotton, grown in various localities in the city, are al-

most daily laid upon our table. The quality of all that we have seen is very good. Gen. Rich in the 17th Ward, E. W. East in the 14th Ward, and many others have made experiments in growing small quantities of that useful article this season, which have resulted favourably, proving conclusively that it can be produced here without much difficulty.

ANOTHER SUGAR MILL.—Last week we saw the mill of Mr. W. Woodruff in full operation. It is worked by one horse. The

cylinders are smaller than those of Mr. Young's mill, but seem to express the juice exceedingly well. Of course it is not expected to press out as much juice in a given time; but it is marvellous what a pile of canes are eaten up by this little machine in a single hour.

May all their expressings be full of sweetness!

DEPARTURE.—Judge Sinclair leaves to-day for California, and from thence he intends to return to the Old Dominion, by the Isthmus.

THE MULE SALE.—It is reported and generally believed that, after selling some sixty or eighty of the Government mules at Camp Floyd, on the 20th inst., as per advertisement, counter orders were received from the War Department, whereupon the sale terminated immediately; and that, instead of selling any more Government animals, they wish to purchase nearly as many as they have sold. If such be the case, there may be some truth in the rumour that one of the regiments at Camp Floyd will soon be under marching orders for the Colorado, either to take a hand in the Mohave war, or to be ready for some other service in the spring.

(From the Mountaineer.)

CAMP FLOYD.—Mr. R——, recently from Camp Floyd, says he visited the place for the purpose of purchasing mules at the late sale; and that only a part of the mules advertised were offered. The reason, Mr. R—— said, was, that an order from the War Department had been received, countermanding their sale. Rumour says that a regiment of the troops is ordered to move towards the Mexican frontiers, and that the Quartermaster will have to purchase mules for that purpose. This cannot be easily done in Utah, except the mules recently condemned and sold by the Government are re-purchased. Mules or horses once condemned are not exactly suitable for re-sale.

REFLECTIONS ON SOCIETY IN UTAH.

Messrs. Editors,—In the year 1847, the pioneers entered this now beautiful valley. Sterility presented itself to their view. The compensation was, they were a thousand miles from those who determined their expulsion from civilized society to the confines of Mexico, and whose barbarous shout could almost be heard, that "the Mormons

would starve to death, and thus it would end."

A few years sufficed to make this wilderness reverberate with the clang of industry, and the soil to yield its treasures. We could walk our streets at night, recreate, mingle in the joyous dance, visit our theatre; in short, we could see no drunkenness, nor hear of midnight assassinations. Seductions, whoring, rapes, and their long list of concomitants were not known.

A few brief years, and merchants wended their way to Utah, after the road was made, and the practicability of obtaining a livelihood was demonstrated, and Uncle Sam had, in the magnanimity of his soul, taken us voluntarily into his embrace by the treaty of Guadalupe Hidalgo, and made us partake of his enlarged benevolence. With the merchant came evils, and two men fell victims to outraged conjugal rights. The example thus set is now followed and endorsed. The seducer must die. Two deaths by violence occurred in a period of ten years. Happy Utah! Shall we ever see those days again?

In the year 1857 it was determined that Utah's prolific vales should be the theatre of civilized action. Uncle Sam determined that in this country troops should be quartered, and that gamblers, blacklegs, and folks in general should come, and the old settlers of the vales should yield up peace, quietness, and order to revelry; and that debauchery, murder, rapine, &c., should stalk at night and at day. Liquor shops were opened, and the damning poison spread around, till murders, coldblooded, in the brief space of two years, numbered ten. Gambling became fashionable, and our laws disregarded. Gamblers were jurors, U. S. deputies, &c. Fire-arms became necessary to buckle on, till nearly every boy carries one, and the drawing of them are as easy as the falling of a log. And how many good citizens will yet bite the dust before our city fathers will protect us, this deponent cannot say. Rowdies colleagued with rowdies, till robberies of stock and houses, and shootings are of frequent occurrence.

The home courts of Utah are suppressed, their officers silenced, their proceedings vetoed, and the foul Mountain Meadow massacre is allowed to go unpunished, while thousands have repeatedly asked for a thorough investigation of the whole matter. The purse of private citizens has been placed at the disposal of the officers. The influence of the most influential has been offered, and the appointment of a deputy solicited who possessed the nerve and ability to fetch the murderers as charged. But "No, sir; I will act the dog in the manger, —neither go myself nor allow any one else."

If deputies must be appointed, it must be those who are deeply interested to smother and not expose crimes.

The court for the First Judicial District must be held two hundred miles from the proper place. The bowl must still be that murders are as thick as sunflowers in the district. One man convicted of forgery, and two men naturalized, and the Judge returns to Camp Floyd as a committing magistrate. No murderer is arrested, and no effort made

to magnify the supremacy of the law for which Uncle Sam pays millions, and no one must be allowed to do it; for from afar men came to try, punish, hang, and use up the lawless; and you, citizens, stand, gaze, wonder at our activity. You, officers, stand on one side, and give us uncontrolled away, and see us vindicate the majesty of the law. We have been and are lost in wonder, love, and praise of the result.

UTAH.

AMERICAN ANTIQUITIES, CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 787.)

The ordinary dimensions of the mounds are, however, considerably inferior to those here mentioned, and generally range from six to thirty feet in perpendicular height, by forty to a hundred in diameter at the base. In accordance with their different characters, these earth and stone-works have by scientific inquirers been classed under several heads—namely, enclosures for defence, sacred and miscellaneous enclosures, mounds of sacrifice, temple mounds, sepulchral mounds, &c., which at once indicate the various purposes for which they are supposed to have served, partly from their resemblance to those of Mexico, the purposes of which are known, and partly from their unmistakable characteristics. The works, the features of which prove beyond a doubt that they must have been constructed for defence, usually occupy strong natural positions, which give evidence of having been selected with profound skill and great care. They are all contiguous to water, generally on the steep banks of a stream, by which one side of the enclosed area is defended, and the vicinity of higher lands from which they might be commanded has everywhere been avoided. While the approaches in general are made as difficult as possible, access to the fortified position is, on one or two points, allowed to be comparatively easy; and for the protection of these points, the skill of the builders has been taxed to the utmost. A watch-tower or alarm-post, in the guise of a mound, is generally found close to them; and they are defended by two or sometimes more overlapping or concentric walls. In addition to the skill evinced in the choice of position, we must further remark the industry that has reared the works, and the strong conviction of their necessity which must have been entertained, as the stones which, together with earth, form the component parts of the walls,

are often foreign to the locality, and must have been brought from a considerable distance. In a large proportion of the works, the square and the circle, separate or in combination, very frequently occur; and it has been ascertained by careful admeasurement that in almost every case where they do occur, and even in those cases where the embankments and circumvallations are as much as a mile and upwards in extent, the circles are perfect circles, and the rectangular works perfect squares,—circumstances which prove that the builders must have proceeded on scientific principles. It has also been proved that wherever the locality has been deficient in a natural supply of water, or the position of the works has rendered access to this difficult, the deficiency has been rectified by the establishment of artificial reservoirs within the fortifications. Those enclosures which, from their peculiarities and position, are deemed not to have been intended for defence, and are consequently supposed to have constituted that sacred line which, among all primitive people, has marked the boundary of the space consecrated to their religious worship, are frequently of very considerable extent. This circumstance has induced the belief that they have not only enclosed that which has strictly been considered the temple, but that they have embraced likewise some sacred grove, as was the case among the ancient Britons and other nations of the Old World; or, what is more probable, the dwellings of the priesthood, as was the case in Mexico and Peru. The correctness of applying a sacred character to these enclosures is proved by the numerous earthen altars which have been found in the enclosed areas, as also by the frequent recurrence of pyramidal structures within their precincts, which fully correspond to those of Mexico and Central America, except that they are

not constructed with stone, and that, instead of being ascended by broad flights of steps, their summits are reached by graded avenues or spiral pathways. Upon the summits there are, indeed, no vestiges of buildings or mural remains; but as the builders had probably either declined from, or not attained to the same degree of civilization as the constructors of the southern cities, their edifices may have been of wood, and consequently more perishable. In the Southern United States, from Florida to Texas, the remains, as has been stated, approach nearest to those of Mexico and Central America; the mounds are pyramidal in form, and their relative positions seem to imply a regular system; broad terraces of various heights, elevated causeways, and long avenues are of frequent occurrence; but enclosures, and particularly those of a military character, are rare. In these States, however, much remains to be learned relative to the aboriginal remains, which are only now being scientifically and systematically examined. With reference to all these works, the same remark will hold good—that, though tribes of half-savage Indians in different parts of the country have erected fortifications in many respects evincing a certain degree of affinity to the ancient works alluded to, they are invariably greatly inferior to these; and though the Indians are sometimes found occupying the sites of the various non-military structures, and apparently putting them to uses in a great measure similar to those for which they are supposed to have been originally intended, yet, independently of all other indications, the tribes in these cases always confess that they are availing themselves of the works of predecessors of a much anterior date—predecessors to whom, in their traditions, they always assign great superiority over themselves. The strongest and most indisputable evidence in favour of the antiquity of these works of man is, however, afforded by the monuments which nature has raised on their ruins. In numerous cases where the forest trees which now cover the great majority of these mounds and embankments have been examined, annual rings, denoting a growth of from 600 to 800 years, have been counted on their trunks. But even these 800 years do not bring us near to the date of the erection of the works; for it has been observed by

those who have given attention to these matters, that a homogeneity of character is peculiar to the first growth of trees on lands once cleared and then abandoned to nature, whereas the sites of the ancient works which we have been describing present the same appearance as the circumjacent forests, being covered with the same beautiful variety of trees. In a discourse on the aborigines of the Ohio, the late President Harrison, of the United States, after having stated that, upon the first clearing of the forest, certain trees of strong and rapid growth spring up in such profusion as entirely to smother the others of more weakly nature which attempt to grow in their shade, expresses himself as follows:—"This state of things will not, however, always continue. The preference of the soil for its first growth ceases with its maturity: it admits of no succession on the principle of legitimacy. The long undisputed masters of the forest may be thinned by the lightning, the tempests, or by diseases peculiar to themselves; and whenever this is the case, one of the oft-rejected of another family will find between its decaying roots shelter and appropriate food, and, springing into vigorous growth, will soon push its green foliage to the skies, through the decayed and withering limbs of its blasted and dying adversary; the soil itself yielding it a more liberal support than any sown from the former occupants. It will easily be conceived what a length of time it will require for a denuded tract of land, by a process so slow, again to clothe itself with the amazing variety of foliage which is the characteristic of the forests of these regions. Of what immense age, then, must be these works, so often recurred to, covered, as has been supposed by those who have the best opportunity of examining them, with the second growth after the ancient forest state had been regained!" In the north and north-western part of the territory over which these ancient remains spread, in Wisconsin, and also in a certain measure in Michigan, Iowa, and Missouri, the earth-works assume a character so different from any we have as yet surveyed, as almost to induce the belief that they must be the productions of a distinct race. Yet the transition is not abrupt; for instances of the peculiar mounds which we are about to describe occur, though isolated, in Ohio also.

(To be continued.)

PASSING EVENTS.

GENERAL.—The number of earthquake shocks experienced at Copiapo on the 5th of October amounted to 117. Advice received from Constantinople state that storms of unparalleled violence prevail in the Black Sea: all the vessels out at sea have been driven